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Communication.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XV.*

Mr. Editor—I have said that the only field where the clergyman can acquire facilities in the performance of his increasing labours, is that of parochial visitation. To say that he needs no such facilities, is to say, either that his health and his mental acquirements are quite sufficient for all that is before him; or that having gone through a regular course of preparatory studies and exercises, he must be allowed to spend his time chiefly in making sermons.

As to the first of these positions, it can apply only to the few individuals who have the most eminent talents united to a firm and vigorous constitution; and as to the latter, I trust it has been abundantly shown, that the business of sermon-making is but an item among the numerous objects which claim the attention of a settled pastor at the present day. If it be true that the course of the church is onward; it is equally true that her activity, & the activity of her settled pastors, must continue to increase. The present, in comparison with the past, is considered as distinguished for active enterprise; but when we compare what is now doing with what remains to be done, it must seem evident that our course of exertions has but just commenced. The christian community are now engaged in a number of grand and diversified experiments, almost every one of which, through the blessing of God, is found to succeed. Yet, before the world can be evangelised through such instrumentality, these experiments will have to be multiplied and extended a thousand fold. Nor can we suppose that the knowledge of salvation is to be spread over the face of the earth through a series of strange miracles. It is when "many shall run to and fro," that "knowledge shall be increased."* There is every reason for believing that the millennium will be brought about in some way by human instrumentality, under the guidance and blessing of God; and for my own part, Mr. Editor, I am persuaded that some of the very means required for the production of this grand event, are already beginning to be put into operation. If this be so—and who can doubt it that casts but a single glance at the present signs of the times? then it is certain that ministers, as well as private Christians, must ere long awake to a degree of activity, to which at present they are almost entire strangers. Men will not only have to write, to speak, to act, and to give for the cause; but they will have to do so to far better advantage, and to a much greater extent.

Something on the subject of preaching, then, must and will be devised. Facilities must be acquired; and it is high time that they were earnestly sought for, and brought into requisition. The single circumstance that God is every where crowning the peculiar activity and enterprise of his ministers, evangelists and missionaries with success, should serve as a sufficient token for all to awake to effort, and to be up and doing while the day lasts.

I take it for granted, Mr. Editor, that thus far, all your serious and intelligent readers will entirely agree with me; and that they will not generally dissent from the opinion I have expressed, as to the only field where facilities can be acquired. If it had been possible to acquire these facilities in the study-chamber, then certainly they would not now have been wanting. So many ages, and so much labour and experience in sermon-writing, would necessarily have brought tham to light. Skeletons and sketches have been tried; the memory has been tasked to the utmost; penmanship has been improved; short-hand has been employed; and all to little purpose. And if facilities are not to be found here, where else can they be sought for, but in the field I have mentioned?

Will it be said that different orders of the ministry must be instituted, as in primitive times? There may be time enough to discuss this subject, after ministers shall have become more numerous, and the people more able and willing to support them.—At present there is an increasing demand for ministers under the existing organization. An educated ministry of a subordinate character, could neither be formed nor supported at the present day. A ministry without education could hardly find support, without spending most of their time in secular employments; and consequently the difference between them and elders would be merely nominal. There may be occasional exceptions against these remarks; but nothing which can destroy the generality of their application.

But it has been urged that few persons could succeed in extemporaneous preaching; and that the extension of the practice of parochial visitation, would necessarily lead to the deterioration of pulpit talent.

An enquiry here arises, what is the great end of preaching? And if it can be shown that this end will be better accomplished by the change in question, then the objection will be void, as a matter of course. The great end of preaching is to win souls to Christ—sinners to an acceptance of his salvation, and saints to a nearer union with him. Now it is clear that all the erudition in the world, can of itself do nothing toward evangelising a people, who are dead in sin, or awakening a church who have become cold and worldly-minded. The faithful, earnest and appropriate presentation of gospel truth to the conscience, is the thing chiefly required in preaching. This, attended with a fervent spirit of prayer, and with visiting from house to house, is very generally blessed to the conviction and conversion of souls. The fact that it is so, goes far towards obviating the objection now under consideration. Learning has other uses than that of display in sermonising.—It furnishes the mind of its possessor with materials, and to some extent assists him in the arrangement and presentation of these materials. I would have a learned ministry; but not a ministry devoted *exclusively* to study. Let the preacher be well acquainted with his authorities, but let him come before his hearers with the simplicity of the gospel, attended with ardent, well directed zeal; with a high degree of spirituality; with humility, meekness and gentleness, united with undaunted boldness in declaring the truth. In short, I would have just such a ministry as might be formed by the union of pulpit and parochial effort, in the manner which has been described. I would have such a ministry as this, because it has proved thus far, by the blessing of God, to be the most effectual. There might be in the discourses of such a ministry some want of polish—some degree of deficiency as to literary merit; but that would be far outweighed by that earnestness, simplicity and unction, which usually attend the preachers who are much in prayer, and actively engaged in parochial effort. Such preaching, at the present day, is almost uniformly blessed. The same kind of preaching was practised with success in primitive times; and the idea of reading sermons is comparatively of modern origin.

But is it not true, that the number who could learn to speak extemporaneously, is comparatively small? This gift depends almost entirely on a man's previous habits. Men with very little education have been known to possess it, and it is often found with men of limited acquirements. It has indeed almost become a maxim, that the man of ready talents is not the most profound. The man who has an exhaustless fund of materials before him, is perplexed about the business of selection; and this perplexity arises chiefly from the fact, that these materials have not been collected with sufficient reference to the exact condition of those who are to be benefitted by them. The gentleman who has but one set of servants, each of whom has his uniform employment, will never be troubled about selection. Let him have two servants for each station, and he must always make a choice. Increase the numbers at each station of servitude, and in the same proportion will the master be perplexed at every demand he makes for service. Now let him take his whole host into a field of labour, where each may find enough to do. Each may then have his prescribed place, and keep it with little difficulty; and the master's task will then be nearly as easy as in the first instance.

Similar is the case with the employment of words and ideas. The man who has few of either, and these well defined, can command them at pleasure on all occasions. The man who has many will be perplexed in the same proportion, unless circumstances point out the required selection; and the man whose mind is a mere lumber-house of promiscuous materials, will perhaps never bring forth any thing which is to the purpose, without much previous arrangement and investigation. The man, however, who has a multitude of well chosen materials, may at one period of life go into his study chamber, and by his refinements of feeling and taste, be continually increasing the difficulties of selection; and the same man, unless his habits have become too tenacious, may go into the field of parochial effort at another period, and be continually lessening these difficulties; and this obviously from the circumstance that he will be perpetually called upon for ready effort of a distinctive character. Meeting with all kinds of error—coming in contact with persons of various descriptions, and readily perceiving what things are demanded of him, his ideas soon begin to assume their required places, almost without any effort. He has not here to preach an entire sermon to each individual; but he has to say the very things which the cases of such individuals require. The case in hand continually suggests the things which are to be said; and thus the difficulty in selection is constantly lessening; and in the same proportion will the man be acquiring fluency of speech and power of application.

The man who has passed through this kind of training, will have furnished himself with a multitude of cases for the conference and the lecture-room; and if all this while he has taken suitable care of his style in conversation, his materials will then be suggested by circumstances, and be nearly prepared at hand. He will then be ready to portray the secret windings of the human heart; he will have learned to touch the consciences of Christians and sinners at the most vulnerable points; and though he may occasionally be somewhat "rude in manners and in speech," he will be acquiring the important faculty of speaking directly to the purpose—a faculty, which, under the direction of sound common sense, is inestimable, and not to be exchanged for any of the advantages of a studied phraseology. From the habits acquired in this way, the clergyman may also begin, on the sabbath, to interlard his written sermon with extemporaneous thoughts; and thus by degrees acquire the power of preaching with a mere sketch or skeleton, or entirely without notes, when occasion demands it.

But it will be said that facts do not always correspond with this theory. The same individual is found to speak well at one time, and ill at another; and many who extemporise well for a time, will afterwards become barren and repetitious, and at length lose their usefulness.

That such things have taken place, is freely acknowledged; but that they go to set aside the theory in question, I cannot for a moment admit. The man who is very unequal in his habits of speaking, has not sufficiently disciplined his powers. He has learned to speak, perhaps, only under the influence of powerful emotion. Let such a man always have a written sermon to resort to, till he has had more practice and experience. The man, also, whose talents have been seen to depreciate, has probably become indolent, if not comparatively unfaithful, and has lost somewhat of his former spirituality. He has not sufficiently replenished his mind with study, religious conversation and prayer. Let such a man go where there is a revival of religion, and shake off sloth and indolence, and his manner will immediately improve, and there will no longer be cause for complaint. Or, let him otherwise be persuaded to awake to appropriate effort, and a similar result will be seen.

The truth is, Mr. Editor, that the christian world are yet asleep, as to the subject of daily religious conversation. They are sometimes talkative enough about minor matters; but they do not converse daily and hourly on topics which are intimately connected with the life-giving energy of religion. It cannot generally be said of them, that out of the abundance of the heart the mouth speaketh. Here is the grand difficulty. Shew me a people and minister who delight to converse together habitually on the grand themes of religion, as they affect the heart and life of the Christian, and I will point out to you a state of things just such as I have been contemplating. Shew me the reverse of this state of things, and I am compelled to recognise a state of coldness and formality, if not of criminal declension. Such a state of things is always to be deprecated; and in my opinion, it ought never to be calculated upon as a standard of ministerial duty or cultivation.

Your's, ELIHU.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER IV.

Dear Sir—Before adducing direct testimony from the bible against the doctrine of universal salvation, permit me to suggest a few other topics of collateral evidence. I observe then,

4. That I feel constrained to regard the doctrine in question with much suspicion, because it stands opposed to the *dictates of conscience and the natural apprehensions of men.* By whatever name you please to call it, whether conscience, reason, or the direct monition of God, it is not to be denied that there is something in the mind of man, or in the circumstances of his earthly existence, that forebodes the same punishment to the wicked in another world, which is denounced against them in the bible. It is indeed often asserted by the advocates of universalism, that the doctrine of future punishment is inconsistent with reason and the known character of God. But this assertion is in opposition to facts. In every age, and on every side of the globe, men have generally believed that in the future world the righteous will be rewarded, and the wicked punished. "Some very few persons excepted," all men, according to Dr. Hartley, whether Pagans, Jews, or Christians, have held the opinion not only that the wicked are to be punished after death, but that their punishment is to be eternal. Now this general foreboding of future misery to the wicked can be accounted for only in one of two ways:—Either it has come down by tradition from an original revelation, and thus shows how revelation was understood from the beginning; or else it arises from the very constitution of the human mind, and is thus to be regarded as the voice of God, speaking through the medium of conscience, and pointing men to a day when he will judge the world in righteousness. In either case, it equally disproves the assertion of the Universalist, that the doctrine of future punishment is contrary to reason and the known attributes of God.

The amount of what I would say under this head is this. The foreboding of future punishment to the wicked, which has prevailed in every age, and among all nations, is strong presumptive evidence that they will be punished; and decisive evidence that universalism is inconsistent with the views which men *naturally* have of their own deserts and of the divine character.

5. The doctrine of universal salvation is inconsistent with the character of God as a rewarder, and with the principles of a righteous moral government.

Throughout the bible, God is represented in the character of a rewarder. He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. Verily there is a reward for the righteous; and their reward in heaven is great. But what is implied in God's being a rewarder of the righteous? Is it not that he feels a peculiar complacency in their character; that he regards them as the objects of his love, and will finally make a public and visible distinction between them and the wicked? Suppose that the righteous and the wicked are regarded by God with equal complacency, and are alike to enjoy immortal life in heaven; how will you explain those numerous passages of scripture which speak of him as a rewarder of the pious? Reward always implies distinction; and distinction made manifest by a difference in the manner of treating the obedient and the disobedient. What is bestowed indiscriminately on all, is reward to none. Considered in reference to God's treatment of the subjects of his government, reward is an expression of his approbation of the righteous, and his abhorrence of the wicked; an expression made known by the favours he confers on the one, and the punishment he inflicts on the other.

Now let me ask, is there any such distinction made between the righteous and the wicked in the present life, as is implied in the character of God as a rewarder? Are not the recompenses made to either class in the present state, very imperfect, and far from corresponding with their respective characters? It is a favorite maxim, I know, with the Universalists, that virtue is its own reward, and vice its own punishment. But this, if it were true, (as it most surely is not), is nothing to the point. The question is, does God reward virtue and punish vice in the present world? Does he make any such distinction in his present treatment of the righteous and the wicked, as clearly manifests him to be a rewarder of the one, and a punisher of the other? Look around you and contemplate the general aspect of Providence. Is it not as favourable to the wicked as it is to the righteous? Do you not behold innumerable instances of successful vice, and of unrewarded virtue? What is the language of scripture on this subject? One event happens to all, to the good, to the clean, and to the unclean. God makes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Admit, if you please, that flagrant vices commonly bring their own chastisement with them; what will you say as to that sober sort of intemperance, that prudent degree of covetousness, that sharp attention to self-interest and self-indulgence, that neglect of God, and cold insensibility to eternal things, which are so common among men? Are these sins uniformly punished in the present life? Are those who are habitually guilty of them marked out in the providence of God as the objects of his holy displeasure? Rather, are not these "the ungodly who prosper in the world; who increase in riches; whose eyes stand out with fatness; who have more than heart could wish?" No man, I am sure, who regards either the testimony of facts or the word of God, can believe that the present is a state of retribution, in which the righteous receive their reward, and the wicked their punishment, according to their respective deserts. What then is the inference? Why, if universalism is true; if in the future world vice is not to be punished, and virtue rewarded, then God is not a righteous moral governor; he makes no public and manifest distinction between those who serve him and those who serve him not; he does not sustain the character of a rewarder; but is to be regarded as an indifferent spectator of the conduct of his subjects; neither loving holiness, nor hating sin; neither rewarding the righteous, nor punishing the wicked. To these monstrous conclusions I am necessarily driven, the moment I adopt the supposition that the same happiness is to be bestowed upon the wicked in the future world as upon the righteous. I cannot come to God, believing that he is a rewarder of them that diligently seek him; for, according to this supposition, he treats all alike, making no distinction between those who seek him and those who seek him not. I cannot regard myself and my fellow men as the subjects of a righteous moral government, under which rewar d and punishments are dispensed according to each one's character and deserts; for no visible distinction is made between the holy and the unholy, the obedient and the disobedient, but all are alike the objects of divine favour and heirs of eternal life. I can no longer consider myself and my fellow men as in a state of probation and trial, forming a character for eternity, and acting with reference to a retribution in which each one is to be rewarded or punished according to the deeds done in the body; for if all are to be saved, whether penitent or impenitent, present actions have no reference to future retribution, and present character no influence on the final condition of the soul. I have nothing to hope and nothing to fear hereafter, on account of any thing I do or neglect to do in this life. It is impossible for me to do any thing to prevent my salvation. I may live as I list, embrace the gospel or reject it, practise religion or despise it, walk with God or blaspheme his name, it will be equally well with me in the future world. I shall certainly escape all future punishment, and finally sit down with Abraham, Isaac and Jacob, in the kingdom of glory. Can you reconcile this with the character of God as a rewarder; or with the principles of a righteous moral government, or with the great and essential truth that men are now in a state of probation, and acting in reference to a future retribution?

Before I close this part of the subject, I wish to call your attention to a fact which must, I am confident, have great weight with every serious and reflecting mind. It is this: The bible every where divides mankind into two classes, and makes a distinction between them, which is recognised *throughout every period of their existence.*

First, This distinction is recognised in their present character. They are described under the the distinctive names of righteous and wicked, just and unjust, holy and unholy, godly and ungodly, saints and sinners, penitent and impenitent, believers and unbelievers, the children of light and the children of darkness, the friends of God and the enemies of God.

Secondly, This distinction is recognised in the different feelings which God is represented as having towards the righteous and the wicked. God judgeth the righteous; and God is angry with the wicked every day. The Lord trieth the righteous; but the wicked and him that doeth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, an horrible tempest; this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright. They that are of a froward heart are an abomination to the Lord; but such as are upright in their ways are his delight.

Thirdly, This distinction is recognised in their being at present in entirely different states. The righteous are in a state of reconciliation to God; but the wicked are in a state of alienation from God. The righteous are in a pardoned and justified state; but the wicked are in a state of guilt and condemnation; under the curse of the law, and having the wrath of God abiding upon them.

Fourthly, This distinction is recognised in the general resurrection. And the multitude of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. The hour is coming in the which all that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

Fifthly, This distinction is recognised at the judgment day. When the Son of Man shall come in his glory with all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand and the goats on his left.

Sixthly, This distinction is recognised in the sentence of the final Judge. Then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and to those on his left, "Depart from me, ye accursed, into everlasting fire, prepared for the devil and his angels." And these shall go away into everlasting punishment; but the righteous into life eternal. Here the scene closes. The righteous ascend to heaven: the wicked sink down to hell; and there the bible leaves them. We hear nothing more of them, except that their worm dieth not, and their fire is not quenched. The bible leaves the wicked in hell. It gives no intimation of any future day of mercy, or of any redemption from their sufferings. Who then shall presume to say, in the silence of God's word, that they are to be delivered from the world of wo, and made finally happy in heaven? Yours, &c.

"REPLY TO A STRANGE THING."

The Anti-Universalist, at Providence, R. I. says, that the Universalists have issued a tract under the above title, in answer to the tract called "A Strange Thing," published by the American Tract Society; and that the following is the amount of their explanation of the case of the anxious jailor at Philippi:—

1. When the jailor cried, "Sirs, what must I do to be saved?" he merely meant to ask what he should do to be safe from the punishment resulting from the *supposed* escape of Paul and Silas, after he knew they had not escaped.

2. This case will appear the plainer, when we consider what punishment the laws inflicted on a jailor *and his house*, for *his* having supposed that his prisoners had escaped, although indeed they had not.

3. The way of escape from this *legal* punishment designated by Paul and Silas, is well worth attention. This was by believing on the Lord Jesus Christ.

4. Thus, if any jailor should incur the penalty of the laws of the land, by being guilty of the crime of having supposed that his prisoners had escaped, it is recommended to him to believe in the Lord Jesus Christ, and in this way be safe from that punishment!!!

CAUSE OF MISSIONS.

The following is an extract from one of the last letters of Rev. Dr. Worcester, late corresponding secretary of the American Board:—

"One thing is consummated and settled in my mind; and that is, a full and delightful conviction, that the cause of missions has never held too high a place in my estima-

* Daniel xii, 4.

tion, or engaged too large a share of my attention. This is saying nothing. It transcends, immeasurably transcends, the highest estimation of every created mind. And what is the sacrifice of life, to such a cause? Be the event what it may—recovered health, or an early death—I never can regret what I have done in this work; but only that I have done so little, and that with a heart so torpid. The world yet lieth in wickedness—in darkness and corruption. The gospel is the only remedy—the means prescribed by sovereign wisdom for its recovery. To communicate the gospel to all the families of the earth, is a work to be done by those who have felt its power, and know its value. They have no time to lose—no advantages to be neglected—no talents to be held unoccupied. Christians have yet to feel very different from what they have been accustomed to feel on this subject. The standard of piety must be raised. Devotedness to Christ and his cause must not be a matter of mere theory; it must be carried into living and demonstrative practice."

From the American Tract Magazine.

BLESSING OF GOD ON RELIGIOUS TRACTS.

From an Auxiliary Society in New-Jersey.

The Tract containing a history of "*Eliza Cunningham*," was given to a young man for his perusal, who, on reading it, was constrained to supplicate the mercy of God in Christ for the pardon of his sins, and has now become, we trust, a new creature. The individual by whom the above tract was presented, on passing a negro man of a malignant disposition, and of depraved and intemperate habits, heard him reproach his mother for wishing him to go to church, and presented him some tracts. He read them and was deeply affected. "My sins," to use his own expression, "rose as a mountain before me, & filled my soul with dread at the thought of meeting an angry and righteous Judge." He is now rejoicing in the hope of a joyful immortality. The same pious tract-distributor called at the house of H. A., a man who very rarely visited the house of God, and finding that the family were absent, put the tracts, "*Serious Thoughts on Eternity*," and "*A Persuasive to Public Worship*," under the door. On their return, they found them, read them, and received them, as they said, as a warning to flee for refuge to the hope set before them. They now frequent the house of God, and it may be hoped that the tracts have been the means of their eternal salvation. Another tract, read to a young man, proved the instrument of his conversion.

From the Christian Watchman.

A SOLEMN WARNING TO PARENTS.

Mr. Editor—Not many months since, while visiting a friend in the town of P——, Mass. the following occurrence was related to me, as having recently taken place in that neighbourhood:—

A young lady, aged about eighteen, was suddenly cast upon a sick bed. Her opportunities for acquiring a religious education had been small, for she was not a child of fortune; and her parents, especially her father, cared not for the things of eternity, and wholly disregarded the souls of their children. A few weeks previously to her sickness, her attention had in some measure been arrested by the pious prayers and admonitions of her instructer, but she had no hope beyond the grave. Her fever raged, reason in a measure forsook its throne, and marks of her final dissolution were evident to all around her. When she was informed that her case was desperate, and that a few more days or hours would terminate her earthly existence, all the faculties of her soul were awakened, even in her moments of derangement, to the interests of eternity. She expressed the deepest solicitude for the salvation of her soul, and that her peace might be made with God. But though she wished for longer life, and hoped that those were not her last moments, the closing scene soon came. Just before the soul took its flight, her father entered the room to take leave of his dear child, when she immediately turned her dying eyes upon him, and with vehemence, though with a faltering tongue, exclaimed, "There is the father, who never told me that I was born to die! There is the father, who never instructed me in the things of religion, and told me that there was a heaven and a hell! There is the father who never read the bible to me, nor prayed for me! Oh, what a father! and now I am going to eternity"——!

I will not attempt to describe the remorse, that must harrow up the conscience of such a father, while standing by the dying bed of a dear child. Let those who are parents judge. I cannot but add, let those who are parents beware, and bring up their children "in the nurture and admonition of the Lord." RIHO.

Religious Intelligence.

AVA.

The death of Mrs. Judson was announced some time since. The Christian Watchman contains several letters from the surviving husband, Rev. Dr. Judson, from which we extract the following:—

Amherst, Feb. 4th, 1827.

Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built; in the room where she breathed her last, and at a window from which I see the tree that stands at the head of her grave, and the top of the "small rude fence," which they have put up "to protect it from incautious intrusion."

Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ult. that I learnt she was still alive. Mr. Wade met me at the landing place; and as I passed on to the house, one and another of the native Christians came out, and when they saw me, they began to weep. At length we reached the house, and I almost expected to see my love coming out to meet me, as usual; but no. I saw only, in the arms of Mrs. Wade, a poor little puny child, who could not recognise her weeping father, and from whose infant mind had long been erased all recollection of the mother who loved her so much. She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave; but who ever obtained comfort there? Thence I went to the house in which I left her; and I looked at the spot where we last knelt in prayer, and where we exchanged the parting salutation.

The doctor who attended her, has removed to another station, and the only information I can obtain, is such as the native Christians are able to communicate. It seems that her head was much affected during her last days, and she said but little. She sometimes complained thus: The teacher is long in coming. I must die alone, and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the teacher, that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns. When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing until its father should return. The last day or two, she lay almost senseless and motionless, on one side; her head reclining on her arm; her eyes closed; and at eight in the evening, with one exclamation of distress in the Burman language, she ceased to live.

A subsequent interview with the attending physician, led to a confirmation of the statement previously given.

IDOLATRY TOTTERING IN THE EAST.

A letter from Rev. Mr. Boardman, dated Calcutta, March 6, 1827, to the Rev. Dr. Sharp, of Boston, communicates these animating particulars, which we copy from the American Baptist Magazine.—*N. Y. Obs.*

"Several months since, I wrote to a friend in America, (Dr. Chapin, I think), mentioning that a large number of the natives of a village ten miles below Calcutta, had renounced idolatry, torn down their temple, and given their image to the missionary, Rev. Mr. Trawin. Within a few weeks, the work of the Lord has commenced in the surrounding villages, in a most wonderful and glorious manner. Messrs. Trawin and Piffard, missionaries from the London Society, have been applied to by deputations from a large number of villages, five, eight, and ten miles miles below Kidderpore, begging that they would visit their respective villages, and make known to the people the way of salvation. The missionaries have gone out, and have been astonished to find the people ready prepared to receive the gospel. The places of worship are thronged; and multitudes follow the missionaries from village to village, to hear the word of life. On some occasions, the applications for the bread of life have been so urgent, that the missionaries have thought proper not to return to their houses, but to spend the whole night in their palanquins; so that they might spend more time in their delightful work; and once, when they wished to eat, the people threw open their temple for their accommodation. On this occasion no opposition was made, except that one Brahmin said, "I can never worship in that temple again." The people appear to have entirely given up the distinction of caste; and many, who, a short time since, were "mad on their idols," are now eager to furnish a common repast for the native Christians who come among them. The applications to the missionaries for visits and instruction are almost incessant; and once, when they were at a certain village, the people asked them when they would come again. The missionaries answered, in "seven days." The people begged that they would come in *five* days.

"The preceding statements were made to me this morning by Rev. Mr. Hill, who received the information from Mr. Trawin. Mr. Hill added, that I ought to hear Mr. Trawin relate the narrative himself, as he (Mr. H.) could recollect but a part of the particulars. From what Mr. H. said, I judge the half has not been told me."

RELIGION IN GIBRALTAR.

There is, says Mr. Gridley, amid this moral desolation, one bright spot—a little band of the followers of Jesus, under the guidance of a faithful, godly pastor, walking together in fellowship and love, and zealously promoting the cause of Christ around them. Their present number is about 80. Their place of worship is a large upper room, and has inscribed over the door of its entrance, *Methodist Chapel*. Under the same roof is the parsonage, and a well furnished tract and bible depository. Here, "fast by the oracles of God," resides the pastor of this flock, Rev. Joseph Pratten. Here he breaks unto them the bread of life, and here he furnishes with religious tracts and bibles, not a few who receive them gladly.

Associated with him is Rev. Mr. Barber, who devotes himself chiefly to the Spanish population. He has made himself acquainted with their language, and has succeeded in gathering a little number, who attend steadily on his instructions. Of these, three now give evidence of piety. They often meet by themselves in social prayer.

These gentlemen officiate alternately at the chapel, where every Sabbath they have a morning and an evening service. The afternoon is devoted to their Sunday school which has become an interesting branch of their operations. Conference meetings are held every evening in the week.

These gentlemen are English missionaries, sent out by the Wesleyan society; Mr. Pratten one year, and Mr. Barber two years since. This station has been occupied by that society about fifteen years. Mr. Griffith was their first missionary here. Under his labors, and under the labors of those who have succeeded him, a very considerable number have been hopefully converted. Most of these have been soldiers of the garrison, many of whom have, from time to time, been transferred to other military posts, or have returned to their native land. In all their efforts hitherto, Jehovah hath helped them.—*Miss. Herald.*

From the Boston Recorder & Telegraph.

HOPKINTON (N. H.) CONFERENCE.

The Hopkinton Conference of churches held its first meeting at Salisbury June 27 and 28.—The conference sermon was delivered by Rev. Mr. Page, from 1st John 1, 16. A collection was taken for feeble churches, and the Lord's supper administered to a large company of believers.

The number of churches connected with the conference is 16; of which 12 have settled pastors. Seven churches have witnessed some revival, and some others more than usual attention. These, however, are *past* scenes; no revival being now reported as in *unabated* progress.

The church in *Warner* has had no stated ordinances for some years, but has now considerable prospect of enjoying them again. It has had a revival since the first of January, and 50 or 60 indulge hope.

The church in *New-Chester* is very small and weak. Those in *Danbury* and *Bow* have existed more than 20 years; but remain small and feeble. Neither of these four has any prospect of maintaining religious institutions by its own exertions.

Boscawen-East is one of the oldest and most favoured churches. They number eight revivals during the labours of the present pastor. In the parish few families are found, in which one or both parents are not professors of religion. They notice a general attendance on the means of religious instruction, yet the number who make no pretensions to religion, is in every assembly only a small minority. More than 40 indulge hope of a saving change within eight months, and about one third of that number have offered themselves to the church. But in this favoured spot are noticed, want of christian faithfulness, brotherly love, and strict discipline.

Boscawen-West reports some unusual attention, and some hopeful conversions, a few months since, but the attention has subsided.—Church meetings and discipline have been revived, and the church considerably roused to action.

The Church in Bradford, is surrounded by churches of other denominations, and is still small and weak. Religion has been low. Few additions have been made for years.

The church in Canterbury reports the present state of religion low. In that town are many things discouraging. Fifteen have been added to the church, but the little cloud has passed away, leaving many in darkness.

The Church in Concord, is the most numerous of any in the connexion. It has witnessed some attention, like the droppings of a morning cloud, for near two years; but little of it has been visible the present month. Twenty-eight from the bible classes have been added to the church; and meetings conducted by the brethren promise much good.

Dunbarton reports a great and glorious shower of divine grace. Inquiry meetings were opened, and have been continued 10 or 11 months, and are still necessary and interesting. The church has received 67, and more are propounded. A goodly number are still inquiring, and a deep solemnity pervades religious meetings.

The Church in Henniker, though near sixty years old, never at any time enrolled one hundred members, nor witnessed a general revival of religion. For several years a great degree of stupidity has prevailed.

Hopkinton has been favoured with a considerable revival, which appears to have originated from a visit of two brethren to a place, where the work of the Spirit was manifest. They were convinced of their deficiencies, and being roused to action, their labour was not in vain in the Lord. A good work commenced, which numbers 30 or 40 hopeful subjects. Seventeen have been added to the church, and some are still enquiring.

Northfield Church, which has existed only five years, and at first was composed of 16 members, has now increased to forty. More than half of them have been added within a year.

The Church in Pembroke has experienced many tokens of divine favour. A revival commenced last autumn in the family of the pastor, by means of the particular labours of a neighbouring minister at the time of exchange.—23 have been added to the church, and as many more have felt the influences of the Spirit. About thirty of those who have been awakened have been teachers or pupils of the Sabbath school.

The Church in Salisbury reports many dark and discouraging circumstances. Divisions and animosities have long existed, and the natural fruits are visible. Religion is greatly neglected in the church and society. Still the gospel is well supported, and some are still awake to the general good of Zion.

Sanbornton Church reports a low state of religion among professors and non-professors.—The church has slept over the subject of discipline. Still the gospel is valued, and the means of religious instruction regularly embraced.—Some now hear attentively, and the church which has existed more than fifty years, now includes about one hundred and fifty united members.

London Tract Society.——The twenty-eighth anniversary of the London Religious Tract Society was celebrated on Friday, the 12th of May, at the city of London tavern. Among other things, a grant of ten thousand publications has been made and forwarded to the Sandwich islands. The missionaries themselves have printed 16,000 copies of elementary books, 4,000 copies of a small scripture tract, and 4,000 copies of a catechism, embracing the most important christian doctrines. Various grants, amounting in all to more than 12,000 books and tracts, have been made to missionaries and others in the British West-India islands, and in Berbice. The societies in Edinburg, Glasgow and Aberdeen, continue to purchase extensively from the depository. 3000 copies of Dr. Watts' Divine songs for Children, in the Manx language, have been sent to the isle of Man. A new religious tract society, including all denominations, has been established in the isle of Jersey. A supply of tracts has been sent to the seamen employed in the Greenland fisheries; and Capt. Parry has accepted one of the society's circulating libraries, for the use of the crew of the Hecla discovery ship. Four new societies have been established in Wales.

The Bible Cause.—Rev. Mr. Merrill, of Sedgwick, Me. has undertaken an agency, with the hope of raising, at least, $1000. to be denominated *The South American Bible Fund*. It is to be handed over to the managers of the Am. Bible Society, and its value in bibles is to be sent to South-America, and the avails to be brought back to procure another supply, with the expectation that it will prove a living stream, conveying the water of life without interruption, till it shall have pervaded every portion of the new states of America, Cuba, &c. Mr. M.'s success in this place, and on his way hither, has been considerable.—*Chris. Mirror.*

Testimony of a German in behalf of Sunday Schools.—"For three years I heard of Sunday schools, but I knew and cared nothing about them; but now my son goes, and *it beats all*, for he knows more about the scriptures already, than I have learned in all my life."

Missions of the United Brethren.—It appears from the last annual circular, by the mission committee of the United Brethren, dated Herrnhut, (Saxony), October 31, 1826, that the past year has been "one of unusual activity in the missionary work." Since the beginning of 1826, the number of stations had increased from 36 to 37; and the number of missionaries from 178 to 185. The receipts for the year 1825 amounted to £10,200 11s. 3d. [$45,290 50]; of which, £1568 12s. 3d. were derived from settlements of the brethren; £2056 12s. 8d. from friends on the continent; and £5505 16s. 10d. from friends in Great-Britain. "We can confidently and thankfully declare," say the committee, "in regard to the labours of our brethren among the heathen, that the blessing which has rested upon them, has far exceeded what our weak faith and anxiety led us to expect." At New-Herrnhut, in the island of St. Thomas, the 94th anniversary of the establishment of the mission there, was celebrated on the 21st of August last. The missionaries had occupied their present dwelling-house 50 years.

Liberality.—We lately witnessed an act of christian liberality which we deem not unworthy of record. At the union prayer meeting in this village, on the 9th inst. a collection was taken up in aid of the Domestic Missionary Society. Among the contributions for that object, was found enclosed in a letter from a "Female Friend of Missions," *fifty dollars*, as "a thank-offering for spiritual mercies."—*Homer Obs.*

The agent of the American Sunday School Union acknowledges the receipt of $710 from life members, principally in Boston.

Revivals.

Boston, Mass.—The New-York Observer, in alluding to the great change which has been brought about in favour of orthodoxy in Boston, holds the following language in relation to the present and a former revival of religion:—

"A change so great and unexpected, has not been brought about by man's wisdom, but by the mighty power of God. Such a blessing as refreshed the orthodox churches in 1822-3, causing, in one year, an accession of 283 to their communion; and such a blessing as is now filling their hearts with joy and thanksgiving, is productive of consequences which opposers may not duly appreciate. One of the Boston clergymen, a few days since, in reply to a question of our own, estimated the number of persons in the orthodox congregational societies, who give evidence of conversion as the fruits of the present revival, at 600. Another Boston clergyman, in a public discourse, estimated the whole number of conversions in the city, within one year, at upwards of 1000!"

Revivals in Connecticut.—So lately as the 21st ult. revivals were mentioned as being still powerful in Salisbury, Sharon, North-Canaan, South-Canaan, Norfolk, Torringford, Canton, Plymouth, New-Preston, Washington, New-Milford, East-Goshen and Roxbury. Other places alluded to, were not mentioned by name.

Revivals among Baptists.—The N. Y. Baptist Register mentions, that the church in Cambridge, Mass. have received by baptism since the revival commenced, 74 members; and that in Shelby, Spencer, and part of Jefferson counties, in Kentucky, the number of late accessions is about 500, and the work still increasing. The Christian Secretary states the accessions by baptism in New-Bedford, Mass. at 55; and adds, that 400 in that town "are supposed to have received Christ, during the present revival."

Augusta, Geo.—The Columbian Star mentions, that on the first Sabbath in July, eighty-one coloured persons were baptised in that city. "Upwards of one hundred had been received by the church; but from some hindrance [a part of them] did not appear at the time of the baptism."

Canaan, Columbia Co. N. Y.—In the month of November, a work of grace commenced in Richmond, an adjoining town in Massachusetts. In this, some of the pious people took an early and lively interest; they attended their meetings, and became anxious for an outpouring of the spirit at home. Soon the cloud of mercy appeared, and began to shed its gracious drops on us. A young licentiate from Andover Theological Seminary, who was then preaching at Richmond, came and preached on the first Sabbath in December, when to our most agreeable surprise, the Holy Spirit came down "like rain upon the mown grass." At the evening meeting, under an exposition of the parable of the prodigal son, nine or ten of the youth were deeply and solemnly impressed. The most of these, in a few days, expressed hopes of pardoning and saving mercy. From this time the work went forward with increasing power and interest.

The means most blessed of God in promoting this work, were prayer, with seasons of solemn fasting, private affectionate addresses, and appeals to the heart and conscience, family and occasional visits, and the public & solemn preaching of the word. And the truths which were taught and extensively felt, were the utter alienation of the natural heart from God, the necessity of immediate repentance, and the nature and necessity of faith in the Lord Jesus Christ.

I have not at present the means of giving an accurate statement of the hopeful subjects of the work—probably in all not less than 150. Some indications still remain of the presence and distinguishing operations of the Holy Spirit. The work is all the Lord's, and let us, let all who love him, give him all the glory.—*N. Y. Obs.*

Suffield, Conn.—In many places, revivals are progressing with a power and a rapidity unexampled. The fields are white already to harverst. Labourers are few. The flux of emigration has been westward. Ministers have moved with the tide. There are a number of destitute churches in this state, where faithful ministers might find employ.—*ib.*

WESTERN RECORDER.

UTICA: TUESDAY, August 21, 1827.

The New-Lebanon Convention.—The Vermont Chronicle, and some other papers, seem unintentionally to have given defective statements respecting this convention. Exaggerated reports & false representations about certain things of a prudential nature, in the western revivals, set afloat by the enemies of religion, and unduly listened to by others, led in the first instance to a correspondence, which, with the circumstances connected, eventually occasioned considerable misunderstanding among two portions of the religious community. The convention was made up of equal numbers from the two portions; so that the *accusers* and the *accused* might *meet each other face to face, and settle their own difficulties in an amicable manner.* Much good feeling prevailed at the convention, and the result of their proceedings, whatever may be tho't of them, is before the public. So much for the convention. The enemies of religion, who have been so very officious about the business, may see abundant cause for mortification, in the degree of unanimity which prevailed on all points of radical importance.

Improvement.—We have received a communication, bearing this title, which on the whole manifests an excellent spirit. The writer, however, occasionally alludes to some topics of great delicacy, in such a manner, as, under existing circumstances, might be likely to lead to an unprofitable discussion.

At the same time, we care not how much there is done, that will be calculated to rouse the energies of fruitless professors, or to induce the slothful to awake to activity. Let the churches that pass year after year, in such an era as this, without being revived, be induced to humble themselves before God in the dust, and to implore the influences of his Spirit. Let the churches that are beginning to be revived, be persuaded to walk softly, in deep prayerfulness and holy vigilance, lest the kindling influences of the Spirit should be grieved away. Let the churches that are witnessing a powerful work of grace, be still more humble, and vigilant, and prayerful; and let all these awaken to the most unremitting, self denying activity and zeal; for according to the usual appointments of Providence, the eternal destiny of souls will be involved in the issue.

But what shall be said to the churches which have lately witnessed a powerful revival, and have since declined? Have they not speculated long enough about measures and circumstances, and exaggeration? Or shall the "lying spirit," which has gone abroad through the emissaries of the adversary, still be suffered to prevail? Have not souls enough been lost already, through these fruitless and interminable speculations? The time has come, we do verily believe, when the churches which were lately blessed of God are greatly guilty in his sight. What if they have not yet declined *as far* as at some former periods? They have declined in view of far greater mercies than formerly. Their course is still downward; and while every thing among them remains to be done, they are slothful.—While the case of sinners is more desperate than ever, *they* are filled with apathy. In talking, as they do, about prudential matters, they are evidently manifesting a carnal, if not unforgiving spirit, and are becoming in the sight of God, perhaps more guilty than those who stood entirely aloof from the work. What has become of their prayerfulness, their humility, their holy jealousy for the honour of God? Where is their love for souls? Where are now their *peculiar* fruits of charity, and meekness, and long-suffering—patience, love, watchfulness and spirituality? What, too, has become of their enterprise? Ask the records of missionary, bible, and tract societies. *They* tell of *deep* declension. And yet is there not reason to fear that these very churches "are puffed up?" that they feel "rich and increased in goods?" Do not the prayer-meetings testify that these churches seem to "have need of nothing?"

At the same time, iniquity is coming in like a flood. Vice, immorality, error, infidelity, censoriousness and sectarianism, all are kindling up directly under the eye of these churches. The gates, and bars and walls of the spiritual temple are powerfully assailed by the adversary; and yet the citizens are sleeping, and even the watchmen on the walls, we had almost said, are scarcely heard to whisper of danger. There is certainly great guilt in this state of things. It is time that the slumbers of the churches were broken.

Southern and Western Literary and Theological Seminary.—The condition and the future prospects of this institution are such as should call forth the favourable attention of the christian public. Situate as it is, in East-Tennessee, in the neighbourhood of Georgia, Alabama, Mississippi, Louisania and West-Tennessee, and surrounded by a population of 1,600,000 souls,

who probably have not so much as one educated minister to 20,000 inhabitants, it cannot but be an object of the deepest interest. The institution is struggling with various difficulties, which are inseparable from such an undertaking; and it needs help. On account of the climate, ministers who would labor there from the north must greatly expose their health and jeopardise their lives. Ministers for the supply of that country must be raised up from its own population. The work has been successfully commenced. A revival of religion, adding in one year more than 1000 souls to 20 churches, took place immediately after the first establishment of the institution; and among the subjects of it, are many promising youths who would gladly prepare for the ministry. The managers also practise the most rigid economy. Attached to the seminary are 200 acres of land, kept in cultivation by the students, for their own support. The professors derive their support from congregations under their special charge. And the small sum of 25 or 30 dollars a year, from the hand of charity, will now suffice to furnish the student with board, tuition, and use of books. There is wealth in those portions of the country; but the inhabitants need in some measure to be evangelised, before they can be brought to give for such an object. The institution is strongly recommended by the first divines at the east and south. Agents are now in this part of the country for the purpose of receiving contributions; and almost every thing that could be named as property would be gladly received. An interesting circular has been issued on the subject; but there is not room for it in our columns today.

Missionary Chart.—We have been highly gratified with examining a missionary chart, prepared by E. C. Beach, of the Auburn Theological Seminary, with a view to its publication. The chart consists of tables exhibiting all the missionary stations now in existence with their missionaries, times of commencement, &c. so arranged as to be classed under their several societies, and to show the continents to which they belong, and the comparative amount of labour, &c. On the same sheet with the chart is a full map of the world; so that the whole forms a sort of gazetteer in miniature. The chart indeed, possesses some decided advantages over a gazetteer. It contains blanks, which may be filled up from time to time with a pen, as the changes take place in the missionary establishments; and there are also peculiar advantages to be derived from the presentation of such a multitude of particulars in a classified manner, directly under a single view of the eye. The undertaking will not be very expensive. We wonder that it has not been sooner thought of. Every friend of missions needs just such a chart as is now contemplated.

"*So thinking to evade.*"—A certain Utica paper, notwithstanding our three years' unbroken silence, amidst its occasional pointed attacks upon us, is all at once disturbed at our "*frequent intermeddlings,*" which, forsooth, are liable hereafter to "pass unnoticed." What is the matter now? Have we proposed too hard a question in morals? After all that has been said and done in relation to the Utica theatre, and after all that the paper alluded to has said in the person of its editors, is it too much for a moral community to enquire whether editors acknowledge any personal responsibility for what they say? It is very common for mere village scribblers to lay aside their own consciences, and substitute in the place of them the supposed opinion of some portion of the community. We had hoped for better things of the very respectable editors referred to. Yet why so evasive? Surely, after having just declared, in open day, that theatricals, even in Utica, were "*certainly entitled*" to public "*patronage,*" they ought not to shrink from giving the trifling explanation which has been requested. As to "intermeddlings," we challenge the gentlemen who accuse us, to point out in our columns one solitary instance of the kind during our whole course of editorial labour, unless the free discussion of moral subjects, which is certainly *our business,* may merit this appellation.

New Churches in Boston.—Besides a new brick edifice just dedicated, there are now building four brick houses for public worship in Boston;—two congregational, one presbyterian, and one baptist, all orthodox, and one socinian. Including the above, there have been built in the city, since 1819, six orthodox congregational, three unitarian, one presbyterian, and one baptist—*eight* against *three!* Surely no one can longer doubt whether unitarianism is declining in Boston. Previous to the period above mentioned, there had been but two orthodox congregational churches in the city, and no presbyterian. The editors of the New-York Observer, (from whom these particulars are derived), say, that—"All the unitarian churches, except one, originated with the congregationalists. Eight years ago, this denomination was divided, in respect to churches, as follows:—Orthodox, 2; unitarian, 8. It is now divided thus: Orthodox churches, including those now building, 9; unitarian do. 11. The proportion of orthodox churches was then as one to four. It is now as one to one and 22-100ths!

Home Missions—Mass. & Maine.—The N.Y. Observer mentions that the Massachusetts Missionary Society and the "Domestic Missionary Society of Massachusetts," have become united under the name and charter of the former; and that the society thus organised has become auxiliary to the American Home Missionary Society. The union was perfected on the 11th ult. at Boston, when the officers were chosen for the year. The Maine Missionary Society are taking measures for a similar arrangement.

Servants.—Servants have always been engaged in a multitude of employments; but our correspondent Elihu has surely presented them in a new attitude to-day—that of illustrating the difficulties of extemporaneous oratory. Johnson and Swift have given a more humorous illustration. They compare the hesitation which is observable in bookish men, to the slow egress of a thronged edifice through a small door, where individuals are perpetually impeding each other's progress.

Williamstown, Wayne co. N. Y.—A letter from this place to the editor of the Baptist Register, mentions the recent formation of a Bible Society, by means of which one thousand volumes of the sacred scriptures will soon be put into circulation among the destitute. Also, that on the 10th ult. a County Sunday School Union, auxiliary to the Genesee Union, was formed. The Genesee Union is intended to embrace 13 counties.

Anniversary.—An important anniversary of the Western Sunday School Union takes place in this village on Thursday next. See advertisement; also the last Recorder.

A conditional Offer.—Several gentlemen in Rochester, we learn, have offered one thousand dollars each, to aid the American Bible Society in distributing Spanish bibles in South-America, on condition that one hundred similar subscriptions can be obtained in the United States within two years. Two or three others have already been obtained.

Fuller's Works.—We are glad to find that a late American edition of Fuller's works has found its way into the bookstores of this village. We of course dissent from Fuller's views on the subject of baptism; but his works as a whole, must be a great acquisition to any library.

Original Poems.—A volume, entitled "Poems, by the author of moral pieces in prose and verse," has recently issued from the Boston press. From the occasional specimens which we have seen, we cannot but entertain a high opinion of the work. It is the production of a gifted female, whose heart is full of poetic tenderness and christian sympathy.

Western Intelligencer.—No. III, of a new paper, entitled "Western Intelligencer, religious, literary and political," has just come to hand. It is published in Cleaveland, Ohio, by M'Lain and Kingsbury, H. Kingsbury, editor. Its appearance is respectable.

The editor of this paper acknowledges the receipt of the following donations to the American Colonization Society, being collections made on the 4th ult:—

From Camden, Oneida co.	$8 31
.. Copenhagen, Lewis co.	5 50
.. Jamesville, Onondaga co.	1 00

HAMILTON COLLEGE.

The annual Commencement of this Institution will take place on Wednesday the 22d inst. The Exercises will commence at 10 o'clock, A. M.

The Prize Declamation will be on the preceding evening, beginning at 7 o'clock.

The examination of the Candidates for admission will be held on the day before Commencement, in the college chapel, at 9 o'clock, A. M.

August 20, 1827.

WESTERN S. S. UNION.

The Anniversary of the Western Sunday School Union will take place in Utica, on Thursday the 23d of August inst. The exercises will commence at 4 o'clock, P. M. in the first Presbyterian meeting-house.

The Delegates from Auxiliary Societies, will meet at the Union's office in Broad-street, at half past 1, P. M. for the transaction of business.

By order of the Board,
J. E. WARNER, *Rec. Sec'y.*

Utica, August 13, 1827.

Political.

FOREIGN.

London dates to the 24th of June have been received by an arrival at New-York.

A Russian fleet was on the way from the Baltic for the Mediterranean, and was expected to touch at Portsmouth. It was rumoured that this fleet and the French squadron fitting out at Toulon, were to join an English squadron in the Mediterranean, the whole to proceed to the aid of the Greeks.

The crops in England had a most promising appearance.

The Greeks.—The defeat of the Greeks before Athens, on the 16th of May, is confirmed by the following intelligence from Trieste:—

Trieste, June 8.—The Austrian Packet-boat, which arrived here yesterday, from Corfu, after a passage of four days, brought among other passengers, the son of the brave Bozzaris, who fell at Missolonghi, a child of nine years of age, attended by another Greek. From these Greeks, as well as by letters from Zante of 30th May, and from Corfu of 4th June, we have further particulars of the decisive battle which the Seraskier gained before Athens. The loss of the Greeks, consists in between 2,000 and 3,000 of the choicest and bravest troops, viz. all the Suliots and Candiots, and the remainder of the garrison of Missolonghi. Gen. Karaiskaki died of his wounds, eight hours after he was brought on board the Hellas frigate. Among the other brave captains who fell on the field of battle, are M. Rita Inglest, of Cephalonia, and Galiano, leader of the Candiots, who had come from St. Petersburgh, to the assistance of his countrymen. The corps of Karaiskaki, which was the flower of the army, and which amounted to 4,000 men, is almost entirely destroyed. Of the other 9,000 Greeks, 3,000 threw themselves into the Piræus, where they entrenched themselves. The remaining 6,000 fled or dispersed in different directions. Fabvier is said to have informed the Greek Senate that the Acropolis has still a stock of provisions sufficient for two months. The battle took place on Thursday. Some letters affirm, that the Greeks had at first resolved to make the attack on Sunday, on which day they expected a reinforcement of 6,000 men, which were on the way to join them. But the advance posts first challenging each other with words, and then coming to blows, the battle was begun at the wrong time, and Karai-kaki was unhappily wounded at the onset, by the musketry of the Turks, who took advantage of the disorder which ensued.

After the fatal defeat of the Greeks before Athens, on the 16th of May, at the instance of Lord Cochrane, Capt. Le Blanc, of the French frigate Juno, undertook to mediate for the garrison of the Acropolis, and obtained an honourable capitulation of the Turks, who engaged to place hostages on board the frigate for its faithful performance. But the Greeks refused to accept the terms, and resolved to maintain themselves in the citadel or die. Capt. Le Blanc returned with this answer on the 13th. The citadel held out on the 15th; but it was reported to have fallen on the 17th, and that 500 men and 1500 women and children, fell into the hands of the Turks.

Lord Cochrane had gone to Paros, to collect as many Greek vessels as possible there, and sail against the Turkish fleet from the Dardenelles, which appears to have directed its course towards Negropont.

Salamis, May 15.—Com. Hamilton arrived here on the 18th, in the Cambria frigate, with a brig and corvette. Com. H. met near the isle of Scipho, 23 Turkish ships of war, two of which were of 74 guns. These vessels were also seen by the American frigate Constitution, which is at anchor at Egina.

Later Accounts.—By an arrival at New-York from Antwerp, papers to the 27th June have been received. Should the intelligence they contain prove correct, we may hope that the Greeks are at length to be rescued from destruction.

The Paris Etoile, of the 23d June, says, "We announced several days since, that a treaty was about to be signed by the five great powers to save Greece. We are happy in having it in our power this day to announce that decisive orders, in conformity with the preceding arrangements, have been given by Russia, France and England, to reunite their respective fleets and separate the combatants. This step, though tardy, may still, it is hoped, be in time to save them."

It is said that Gen. Karaiskaki, a few minutes before his death, being surrounded by General Church, Lord Cochrane, and several other Greek chiefs, recommended his soldiers to their protection, to whom he gave all his property, amounting to 15,000 Turkish piastres. "As to my son," said he, "I leave him my arms, that the blood with which they are stained may renew his courage." These were his last words.

The Romeliots, one and all, took the following oath, after the death of the brave Karaiskaki:—"We call God to witness, and swear by the Holy Trinity, to die under our arms, and not to lay them down till the enemy is driven from the land of our fathers, or in the bosom of which their bodies are buried. We swear a perpetual union and paternal love; we will divide amongst our families our last morsel of bread, and will protect the women and children of each of our companions that may gloriously fall in battle. We swear eternal vengeance against each individual and his descendants who may violate this sacred obligation; and if a single violator of this oath should escape our hands, we surrender him to the imprecation and vengeance of the Most High. May God grant that he experiences no happiness in this world, and that he may be childless, and without assistance in his last hour to close his eyes. We, in fine, swear to bring up and instruct our children in eternal hatred towards our oppressors. *Amen!*"

An article, dated Vienna, June 13th, says, that news had just been received from Trieste, of Lord Cochrane having obtained a great advantage over a Turkish fleet.

Among the reports from Constantinople, concerning the negociations in favor of the Greeks, there is one which states, that in the worst case, which is that the Porte may refuse to treat on the subject, England and Russia are resolved to cut off all communication between Egypt and the Morea on one side, and between Turkey and Livadia on the other, so that the Ottoman forces in Greece shall receive no more reinforcements. This would perhaps be the best step for the Greeks that could be adopted; for the barbarians now on their territory would speedily follow the armies which have been destroyed, in the preceding years of the war, by the sword, pestilence, and famine. A few months more, in all probability, would be sufficient to place them in a respectable state as a nation.

Russia—Petersburgh, June 6.—A squadron of nine ships of the line, three frigates and two brigs, will leave Cronstadt in a few days. This fleet will sail under the command of Admiral Senijavine, with secret orders for the Archipelago. The Emperor will pass the ships in review during the present week.

The village of Gousselin, near Grenoble, was totally destroyed on the night of the 14th of June, by a water-spout, which descended from the neighbouring mountains. Nearly all the inhabitants were killed, and sixty dead bodies had been taken from the ruins.

A number of French ships of war have been ordered to the Mediterranean.

Brazil.—The sch'r Phebe, arrived at Boston, in thirty-two days from Pernambuco, brings the important intelligence that *peace was declared between Brazil and Buenos-Ayres,* two days before she sailed. There were great rejoicings, and business as well as people wore a new aspect. Market fair. Beef $21 per bbl. Flour in demand.

Hayti.—A correspondent of the Baltimore Gazette thus notices the conduct of the conspirators against the life of Boyer, when brought out for execution. The condemned went to the ground smoking their cigars, without being tied, or having bandages over their eyes; their wives, children and relations in company. They passed to the place of execution with as much sang froid, as if they were "spectators, and not actors in the dismal drama." When the platoon, consisting of about thirty men, fired, but one man fell, and he was only slightly wounded. It required three or four rounds to bring down two more; and the last victim stood twenty shots before he fell, calmly smoking his cigar. If such indifference of life cannot be called bravery, it is the strongest instance of passive fortitude ever displayed.

The governments of Portugal and the Brazils have agreed to abolish the slave trade throughout their dominions—the former immediately, and the latter at the end of three years from March, 1827.

DOMESTIC.

Supreme Court.—The supreme court have again granted a new trial to Jacob Barker, on the ground that his last trial at the circuit should have been postponed, on account of the absence of Gen. Swift, sworn to be a material witness for the defendant. Judge Sutherland dissented from the decision of the court, and gave his opinion at length against a new trial.

Geneva College.—The second annual commencement of this college was held on the 1st inst. The exercises are spoken of in the Geneva papers as highly interesting.

At a meeting of the trustees on the same day, an appropriation was made for the erection of suitable *college edifices,* on the beautiful ridge crowned with forest trees, running parallel with and next west of the lake. These buildings, we understand, it is the intention of the trustees, shall be completed in the course of the ensuing year. The present college edifice has been repaired in handsome style. An order for an extensive *philosophical apparatus,* has been sent to Europe, which is expected in November next. One thousand dollars have been appropriated to the increase of the *library,* and one of the professors of the institution has gone to New-York to make the purchases.

We understand (says the New-Jersey Patriot) that the commissioners of this state and New-York, on the controversy existing respecting the limits and jurisdiction, after a session of a week, have adjourned, without coming to any agreement. The claims of each state are so opposite that it would be a very difficult matter to adjust them. Unless New-York abandons, or qualifies, most materially, her claim of ownership up to high water mark on the Jersey shore, this new attempt will be as fruitless as the former have been. Our commissioners, we feel assured, will make no arrangement upon such a basis as this extravagant pretence rests on. The negotiation, however, has not yet been closed.

Yellow Fever.—The board of health of Charleston, S. C. on the 7th inst. reported the appearance of yellow fever in that city. It was then confined to a single case.

Mr. Mills, editor of the Huntsville (Alabama) Democrat, was shot in the streets of Huntsville, on the 23d ult. by Mr. M'Clung, with whom he had had a political controversy for some time. He was a Scotchman by birth, an able and excellent man. Mr. M'Clung has been bailed.

The Springs.—The Saratoga Sentinel says—"The arrivals during the last week have been more numerous than at any former period. Our large establishments are literally filled to overflowing. The whole number of strangers now in the village is not less than from 12 to 1400."

The venerable Dr. Holyoke, says the Salem Gazette, entered on the hundredth year of his age last Sunday. From the health of his body, and the vigour of his mind, life is yet a blessing to him and to his friends. He preserves his relish for literature and society. We occasionally observe him passing to and from our public library with a book in his hand; and few of his juniors devote more hours to reading. His eyesight is so good, that he reads without spectacles.

An expressive Contrast.—A Massachusetts paper says—"Our great anniversary festival was not this year celebrated here with "pomp, shows, games, sports, guns, bonfires and illuminations;" but was commemorated as *the day of deliverance,* by solemn acts of devotion to Almighty God." The committee of arrangements for a great civic display in one of the towns in North-Carolina, attach a nota bena to their order of the day, gravely informing the public that they have engaged a man with his horses and waggon, to "carry home all who may become *intoxicated* on the occasion."

Drunkenness from Wine.—Drunkenness from wine, (says the late Dr. Church), closely resembles that from ardent spirits. It is equally airy and volatile, more especially if the light wines, such as champagne, claret or chambertin, be drunk. On the former a person may get tipsy several times of a night. The fixed air evolved from it produces feelings analogous to inebriety, independent of the spirit it contains. Port, sherry and madeira are heavier wines, and have a stronger tendency to excite headache and fever. Malt liquors, under which title we include all kinds of porter and ale, produce the worst species of drunkenness. The hop of these fluids is exceedingly narcotic, and brewers often add other substances, to heighten its effect; such as opium, coculus indicus, &c. Malt liquors, therefore, act in two ways upon the body, partly by the alcohol they contain, and partly by the narcotic principle.

Temperance.—At New-Bedford, on the 4th of July, no ardent spirits were used at the public table.

There have arrived at Quebec the present season, to July 30th, 15,095 settlers. This is about double the number of emigrants who arrived in Canada during the same period of last year.

The Savannah Georgian, of the 2d inst. says, it is in contemplation to call a public meeting in that city, to oppose the passage of the bill for the protection of woollen manufactures.

Thomas Goodsell, M. D. of Utica, has been appointed lecturer on materia medica and obstetrics in the Berkshire Medical Institution.

The commissioners appointed to survey a route for a rail road from Boston to the Hudson-river, at or near Albany, entered upon that service last Thursday.

ORDINATIONS.

On the 19th May, at Danville, Pittsylvania, co. Va. by the presbytery of Orange, Mr. *William S. Plummer.*

On the 7th ult. Rev. *James M'Ewen* was ordained as colleague pastor of the congregational church and society in Bridport, Vt.

On the the 18th ult. Mr. *George Beckwith,* late assistant instructor in the theological seminary at Andover, was ordained pastor of the first congregational church and society in Lowell, Mass.

MARRIED,

In Paris, on the 19th inst. by Rev. Mr. Weeks, Mr. *Philip Allen,* Jun. merchant, of Rochester, to Miss *Cornelia Hotchkiss,* of Paris.

DEATHS.

On the 31st ult. on his passage from New-Orleans to New-York with his family, *Horace Holly,* D. D. late president of the university of Kentucky. Mr. *T. B. Keeler,* passenger, and two of the seamen, also died on the passage.

At Norwich, (Conn.) on the 2d inst. Rev. *Thomas K. Peck,* formerly pastor of Zion's church in Onondaga, aged about 32.

In Owasco, on the 5th inst. Mr. *Conrad Pickard,* aged 100 years and 5 months. Also, in the same house, two hours and a half previously, his great-great-grandchild of the fourth generation, an infant twin son of Abram Pickard, aged nine weeks. Both of whom were deposited in one grave.

In South-Carolina, Gen. *Thomas Carr,* one of the members of Congress from that state.

In Hamden, Conn. on the 3d inst. Deacon *Elijah Hart,* aged about 70 years. His death was caused by the *sting of a humble-bee.* He was mowing in the meadow, when the bee stung him in the back part of the neck. The pain from the sting was most excruciating, and terminated in death, in less than one hour.

In Petersham, Mrs. *Lydia Houghton,* wife of Mr. Israel Houghton. Mr. H. had just returned from meeting; went to the closet for refreshment, and while eating became choked. After recovering, he turned to his wife, and said, "If this violent cough had continued one moment longer, you would have been a widow!" "No, (said she), we should have both gone together," and immediately expired.

In Charlestown, Ms. Mrs. *Jane Raymond,* in the 94th year of her age. This woman was not less venerable for her protracted age, than for the uniform piety which shone through more than eighty years of her life, and shed its radiance on her last hours. At the age of 13 she was converted, and the means which God apparently employed to bring her to a knowledge and love of his truth, was the wonderful piety of a sister, who was then less than three years and a half old.

Venetian Blinds.

THE Subscriber intends keeping on hand a supply of the above useful and elegant article, made in a superior manner, at his store, nearly opposite the Ontario Branch Bank.

HARVEY BARNARD.

Utica, August 21, 1827. 34tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall. Agents supplied on the usual terms.

N. B.—None are genine unless signed by the subscribers. JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

The Medicine is put up in a portable form, and can be sent by mail, on enclosing the usual price of *five dollars. N. York, Aug.* 6, 1827.

☞ The above Medicine is for sale at the Bookstore of HASTINGS & TRACY, *Utica,* who are appointed agents for the proprietors.

August 20, 1827.

Champagne.

A FEW Cases fresh I. C. brand, just received and for sale, by

PARKER & HASTINGS,
No. 90, Genesee-street.

Utica, August 14, 1827. 3w33

Conversations on Baptism.

JUST published, and for sale by HASTINGS & TRACY, Utica—CONVERSATIONS ON BAPTISM, containing answers to the enquiries of a Young Convert, respecting the sentiments of those who practice Infant Baptism: By JAMES EELLS, A. M. Minister of the Gospel. Price 1s6 single, $2 per dozen, $12 1-2 per hundred. *August* 14, 1827.

LYMAN & KELLOGG.

S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American

DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

ALSO, a small quantity of *Window Glass.*

Utica, July 9, 1827. 28tf

Improved Patent Cider-Mill.

THE Subscribers have erected and used a New Patent CIDER-MILL, in the town of Paris, county of Oneida, and find it a great improvement upon the best heretofore in use. It will make more cider than any other mill, from a given quantity of apples, and of a better quality. It is also far more rapid in its operation. The Subscribers have ground at their mill eighty bushels in twenty minutes—two hundred bushels in an hour; and have made 170 barrels of cider in a day, without being fully employed. The increased quantity of cider is nearly sufficient to pay the expenses of making. Upwards of 2300 barrels of cider were made at our mill in Paris, the last year; and the above facts are fully known. The Subscribers have ample certificates to verify them, from a number of their respectable neighbours, who have witnessed the operations of the mill; particularly from Simon Hubbard, Elam Tuttle, Noah Davis, Ebenezer Smith, Abel Simmons, Charles Smith, David Stiles, Samuel Hale, Jun., Guy Carter and Uri Doolittle; to whom the Subscribers would refer for information.

The Subscribers have obtained a patent, and are ready to sell rights by states, counties or towns. Their charge is moderate for a single mill, which they will warrant to perform as they have described. SCOFIELD & WICKS.

Paris, August 13, 1827. 33

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, *Genesee-Street,*

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

Pension Certificates,

AGREEABLE to the form last prescribed by the Secretary at War, and without a strict conformity to which all pension vouchers will be rejected—For sale by

Utica, Aug. 21. HASTINGS & TRACY.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the London Home Miss. Magazine.

THE SWAN.

I've seen the swan, with snow-white breast,
Sitting upon the troubled wave,
Seeming as fearlessly to rest,
As though there were no storm to brave.
Her long white neck was lifted high
Above the troubled element,
While, with the look of majesty,
Still on her gentle course she went.
The rude wave could not penetrate
Her shielded breast; and if a spray
A moment on her white back sate,
It seemed a diamond in the ray
Of light, which lov'd to glisten there,
Making the fair bird still more fair.

So rests the Christian, when the tide
Of life is surg'd by sorrow's blast;
Its fiercest rage he can abide,
And calmly wait till all be past.
No storm nor angry wind he fears,
His eye is set on "things above,"
While his unwavering course he steers,
Scorning whate'er that course would move.
And if, for this world's grief, there spring
A tear into his hope-fix'd eye,
'Tis but to show the visiting
Of his bright smile *that* tear can dry;
And serves to lend a moment's grace
Of radiance from his Father's face. J. I. C.

SINGING IN SABBATH SCHOOLS.

The following remarks are extracted from a notice of the Juvenile Psalmody, contained in the last number of the Christian Spectator:—

"Singing, we are aware, is already a customary exercise in Sunday schools. As many as happen to be qualified, both teachers & scholars, are wont to join in the performance. But these, we believe, constitute in most instances but a minority of the members. There are many whose voices might be tuned to harmony that are suffered to be mute. These should be instructed and brought forward; and to do this is surely consonant with the object of that excellent institution. If sacred music were here judiciously and systematically cultivated, not only would the Sabbath school be rendered a place of still more delightful interest than it now possesses, but large numbers would be gradually prepared to contribute to the praises of the great congregation. And since the Sunday school is not now regarded (as formerly it was by some) as designed only for the benefit of the poorer classes, but is filled with the children of the most respectable families, it might be hoped that the Sabbath choir might not be left to be made up exclusively from the humbler classes of society. This is frequently the case, particularly in large towns, and we fear it is a great sin in God's house."

From the Same.

SINGING IN FAMILIES.

"It might be hoped, if sacred music were generally cultivated in Sabbath schools, that singing would oftener be heard in families.—Hymns are a delightful part of family worship. Especially are they delightful on the Sabbath; and all families to whom God has given voices to sing his praise, should esteem it a privilege to exercise so valuable a gift."

The practice of singing in family worship prevailed in primitive times. It was generally adopted by the reformers. Whole villages would sometimes seem to be engaged thus, at the same hour. Why has this practice been so much neglected in modern times? The reason doubtless is, that Christians have entirely given over the cultivation of the art to unchristian hands, and neglected it themselves.

From the Same.

A HOME QUESTION.

"How many young ladies are there, who would very cheerfully entertain a fashionable circle with their voices and pianos, who would think it *vulgar* to take their seat with the singers, and chant the praises of their Redeemer on the Sabbath."

This is by no means an idle question. Many a cultivated performer, of both sexes, has just this kind of wicked pride. Such persons, however, would fain be thought the best judges of music; and if it were only fashionable to go up and display one's self among the choir, they would doubtless appear to be foremost in the ranks. As the case is, they will call it unpleasant, inconvenient, burthensome, laborious, destructive of health, to sing on the Sabbath.—Such excuses as these may answer for those who are "ashamed of Christ," and of his ordinances; but they can never suffice for those who have named his name before angels and men. He that possesses no more than one talent in this noble art, can never excuse himself in wholly burying it.

Miscellaneous.

MEMORIAL OF THE HARRISBURG CONVENTION.

The following memorial to Congress was adopted by the Harrisburg Convention, and signed by all the members, consisting of ninety-six delegates, from the states of New-Hampshire, Massachusetts, Connecticut, Rhode-Island, Vermont, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, Ohio and Kentucky:—

To the Senate and House of Representatives of the United States of America.

The memorial and petition of their fellow-citizens, the undersigned, assembled at Harrisburg, in Pennsylvania:—

RESPECTFULLY SHEWS—

That the imperfections of the acts of Congress intended to foster the woollen interests of these United States, together with the countervailing measures of the British government, have reduced that interest to need the early and effectual interposition of Congress to support it.

Forty millions of manufacturing capital, together with forty millions of farming capital, composing this great national concern, for want of adequate protection, have lost half their value.

It is in the power of Congress to relieve it from present distress and jeopardy; to prevent its utter ruin, which is imminent, and to render it of the first importance to the general welfare of these United States.

Your petitioners might present their views, in extensive considerations of the subject. Deprived by natural circumstances of concerted action, and almost of common cause, in this respect the weakest interest of the country, your petitioners have been induced to meet together, from various distant places, for the purpose of exchanging sentiments personally, and uniting on this occasion in a petition to Congress, for that justice which no doubt will be promptly dispensed, as soon as your honourable bodies are convinced that the country stands in need of it.

Your petitioners disclaim all sectional and merely individual views. They would not venture to approach the constituted authorities of the country with this memorial, if not satisfied that its representatives have uniformly recognised the interest in question as of primary national importance. Wherefore they respectfully but earnestly solicit your honourable bodies, to save, to protect and promote, what has uniformly been treated by our government, as one of the principal elements of the independence, prosperity and greatness of this republic.

Without further argument, but trusting to the wisdom & patriotism of Congress to devise and enact such laws as the exigency requires, your petitioners submit themselves to your judgment, in full confidence that the representatives of the people will promptly apply that legislation, which is indispensable to sustain, preserve and advance the agriculture and manufactures, on which more than half the citizens of these United States depend for their livelihood, and the whole country for its prosperity.

Not presuming to suggest the details of such an act of Congress, as would put a stop to the ruinous fluctuations which for the last nine years have distressed the farmers and manufacturers of the United States, striving to make head against the foreign legislation which deprives them of their own markets; your petitioners, nevertheless, with the utmost deference, submit to the superior wisdom and uncontrolled disposition of Congress, the following rates of duties, as calculated to accomplish that purpose, viz:—

1. *On Raw Wool*, costing over 8 cts. in a foreign country, a duty of 20 cts. per lb., to be increased annually 2 1-2 cts. per lb. till it reaches 50 cts. per lb.

2. *All Goods composed of Wool*, or of which wool is a component part, (except blankets, stuffs, bombazines, hosiery, nets, gloves, caps and bindings), costing not more than 50 cts. per square yard, to be taken and deemed to have cost 50 cts. per square yard, and 40 per cent. ad valorem, to be charged theron, until the 30th of June, 1829; 45 per cent. ad valorem, until the 30th June, 1830; and 50 per cent. ad valorem, thereafter.

3. All goods composed of wool, or of which wool is a component part, except as aforesaid, costing in a foreign country over 50 cts. per square yard, and not exceeding $2 50 per square yard, to be taken and deemed to have cost $2 50 per square yard, and the duty to be charged as in the preceding section.

4. All goods composed of wool, or of which wool is a component part, except as aforesaid, costing in a foreign country more than $2 50 per square yard, & not exceeding $4 per square yard, to be deemed and taken to have cost $4 per square yard, and the duty to be charged as in the second section.

5. All goods composed of wool, or of which wool is a component part, except as aforesaid, which shall cost in a foreign country more than $4 per square yard, and not exceeding $6 per square yard, to be deemed and taken to have cost $6 per square yard, and the duty to be charged as in the second section.

6. All goods composed of wool, or of which wool is a component part, except as aforesaid, which shall cost in a foreign country more than $6 per square yard, to be charged as in the second section.

7. The adequate protection of woollen blankets, is respectfully submitted to Congress, so as to secure their manufacture in the U. States.

8. It is respectfully submitted to Congress, that adequate measures should be taken to prevent the frauds on the revenue, by which American manufactures are believed to be seriously injured.

Your petitioners beg leave further to state, that although not in such crying need of your immediate assistance, there are other materials of general welfare, which would amply repay, in public benefits, such adequate protection as it may be deemed proper to bestow on them, by appropriate and judicious legislation.

Inexhaustible quantities of iron abound, where coal is also to be found in inexhaustible quantities.

Your memorialists respectfully submit that a duty of one cent per pound on hammered bar iron, and a corresponding advance on the present duty on steel, are necessary for the complete and permanent establishment of the manufactures of iron and steel.

Flax and hemp, with their products, may be obtained in such quantities, as to supersede the use of foreign flax and hemp, and the manufactures from them, if protected from the importation of those articles from foreign countries.

The further protection of a large capital in distilled spirits, is also respectfully recommended to the consideration of Congress, as important to the grain growing states.

Further protection to cotton goods and printed cottons, is invited by the success of the coarse cottons, which, like every other article adequately protected by law, have become cheaper and better than similar manufactures formerly brought from abroad.

Harrisburg, Pa. Aug. 13, 1827.

MR. OWEN'S SYSTEM.

The leading features of this system, as we understand it, are presented in a very condensed form in the following propositions:—

1. Men, in the reception of all their principles, opinions and habits, are simply passive. These are formed by circumstances over which they have no control.—Hence, men are the proper subjects neither of praise or blame, for their habits and moral conduct.

2. All the bad passions and immoral conduct of men, in the present order of society, result from the *individual system*, or the system of individual property, and the distinctions, avarice, ambition, pride, envy and jealousy, that grow out of it.

3. As all that is bad in man, results from his being placed in circumstances unfavourable to virtue, all that is necessary to make him virtuous and good, is to place him in circumstances of an opposite tendency.

4. This is done in the *social system*. Under the influence of this system, men are surrounded by every circumstance favourable to virtue. In this way they will as certainly grow up virtuous, as they did vicious in the other.

5. The social system includes *community of property and equality of rights*. It disclaims all restraints of religion, marriage, or any other tie, but what is purely voluntary.—*West. Review.*

INTEMPERANCE.

A writer in the Philanthropist, says that he was employed for a month in a small store, about ten years ago, in one of the western counties of this state. In a circle of about forty families, there were ten young and middle aged men, who often visited the store, who would always take a glass or two, and sometimes tarry late.—Still they thought themselves respectable; some of them were wealthy, and ranked high in civil and military life. The writer lately had occasion to visit the same place; and now calls upon us to listen to the following melancholy results of its course, produced in ten years:—One has been several times in prison for crimes committed while intoxicated, and is now a miserable wandering vagabond, without money and without friends; another is a pauper, a loathsome being, who is never sober when he can obtain stimulants of sufficient strength to drown his faculties; and the other eight have died drunkards, at an average age of about forty years. Every one of them had dissipated his property, and become a burden to his friends and community, before the fell monster *intemperance* completed his work, by hurrying them from time to eternity.—*Philadelphia Ariel.*

HUMILITY.

To be low is the safest and comeliest posture for sinful creatures.

It is the creature's honour to abase himself before the most high God. God had rather see his children humble for sin than proud of grace.

If men did but know themselves more, they would be more humble.

They that are humble, are contented and thankful.

An humble spirit is a charitable and quiet spirit.

Judge thyself with a judgment of sincerity, and thou wilt judge others with a judgment of charity.

Believers must be humble for sin pardoned, and because it is pardoned.

When Paul was a Pharisee, he thought he was blameless. When he was a Christian, the chief of sinners. Before, any thing but Christ; now, none but Christ.

If Christ humbled himself to our nature, we should humble ourselves to honour his name.

Neither all the devils in hell, nor all the temptations of the world, can hurt the man that keeps himself humble and depending on Christ.

It is no humiliation to aggravate sin above Christ's saving power.

Despair is a corrupt humiliation; it is a counterfeit humility, a sullen pride, a covert of a hardened spirit.

That is true humiliation, which (like a harbinger) makes way for Christ, & throws the soul at his feet.

Our Saviour was a preacher and pattern of humility. He did so admire it, that he set them in the highest form, that had the lowest hearts.

None so high and glorious as Christ, yet none so meek and lowly.

SELECTED TOASTS.

Men, not *Principles*.—Success to the place-hunters and holders; the thorough-going partisans; the honourable refugees and transferrees; the white-washers and compurgators.

Calumny.—Lie all; lie nobly. Throw dirt enough; some will stick. Brazen it out, and many will believe.

Our Candidate and his Friends.—Unlimited praise and honour to him and them; ruthless war on their antagonists; and no toleration to neutrals.

Moderation.—The virtue of cowards and drivellers. A fierce eye, a foul mouth, red hot zeal; no majority, and no office without these.

Amalgamation.—Cajole and merge our old enemies; secure their influence and their votes; then revile and proscribe them as of old.

Coalitions and Combinations.—All hateful and corrupt—except our own. Our union the only one of honest men. None but knaves of any other.

Signs of the Times.—Loss of jobs; defamation of old friends; defence and eulogy of the powers that be; endless scribbling and wriggling.

Hear both Sides.—A foolish and odious maxim. The side to which we belong is that only to be heard. Drown or repel every voice from the other.

"*The Man of Independence*."—A silly creation of a visionary novelist. The Sir Pertinax M'Sycophants and the Sir Politic Would-be's; the true representatives of practical sense and merit.

Cabinet Ministers and Senatorial Personages.—Well employed in perpetual electioneering. Their own business more important than that of the nation. We honour their spouting and letter-writing for the best of causes.—*Nat. Gazette.*

Matthew Mead, an eminent nonconformist, was politely addressed by a nobleman, "I am sorry, Sir, that we have not a person of your abilities with us in the established church. They would be extensively useful there." You don't, my Lord, require persons of great ability in the establishment. "Why so, Sir; what do you mean?" When you christen a child, you regenerate it by the Holy Ghost. When you confirm a youth, you assure him of God's favour, and the forgiveness of his sins. When you visit a sick person, you absolve him from all his iniquities; and when you bury the dead, you send them all off to heaven. Of what particular service then can great abilities be in your communion.—*Conn. Obs.*

DENTISTRY.

THE Subscribers would inform the ladies and gentlemen of Utica and the surrounding country, that in consequence of having more applications in the line of their business, as *dentists*, than they can conveniently attend to during the hot season, they have engaged Dr N. E. HALL, *a first rate dentist*, for a few months, who will repair old teeth, or make and set new ones, in the best style and on the most reasonable terms.—Specimens of Dr. Hall's professional talents can be seen in this village, by those who wish to avail themselves of the advantage of his skill. His room will be in the dwelling-house of Dr. Burge, Whitesboro'-street, directly opposite the Utica Bank. He will commence on the 18th inst.

A WORD OF ADVICE.

Those who neglected the opportunity of obtaining good teeth, while Dr. Gidney was in Utica, will have the rare privilege of retrieving a lost advantage, by seasonably calling on Dr. Hall. GOODSELL & BURGE.

Utica, July 16, 1827. 29tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica; Rev. H. Davis, D. D. President H. College; Rev. Mr. Brown, Cazenovia; Rev. E. Nott, D. D. President U. College; Rev. J. Chester, D. D. Albany; Rev. T. McAuley, D. D. New-York; Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

Northern District of New-York, to wit:—

BE IT REMEMBERED, That on the 9th day of August, in the fifty-first year of the independence of the United States of America, A. D. 1827, JAMES EELLS, of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—

"Conversations on Baptism, containing answers to the enquiries of a Young Convert, respecting the sentiments of those who practice Infant Baptism. By JAMES EELLS, A. M. Minister of the Gospel. "Built on the foundation of the Apostles and the Prophets, Jesus Christ himself being the chief corner stone."—*St. Paul.*"

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to the act, entitled "An act supplementary to the act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHARD R. LANSING,
Clerk of the District Court of the United States for the Northern District of New-York.

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

Draper's & Tailor's Notice.

TIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires moree care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants. Governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

A New and Sovereign CURE for the

SALT RHEUM.

(WARRANTED.)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 32, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.